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PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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LETTERS

AN APPEAL

Dear Editor:

The Church in Korea is making great progress and winning multitudes of the people to our holy faith. We stand in desperate need, however, of more educated lay leaders to extend the Church's influence among the educated classes.

A Providential opportunity to do this has now been offered us. The three universities of Kwangju have a total enrollment of 6,472 students, of whom 210 are Catholics and 30 are catchumens. We have an opportunity to establish a Catholic Center, which will not only minister to our own students but will also give many of the others an opportunity to learn the truths of our holy religion. We have an option on a splendid site, but we need funds to purchase it and to erect our building. We are appealing to the generous Catholics of America to help us make this Catholic student center a reality. It will be an untold blessing for the Church in all Korea and will enable us not only to strengthen and deepen the faith of our Catholic students but also win great numbers of open-minded and gifted students now outside the fold of Christ.

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Dear Editor:

Would you kindly bring to the attention of your reader's the following discount service. A clerical identification card now is available entitling clergymen holders to a 50 per cent discount on the airline fares charged by carriers serving a goodly portion of the U. S.—plus a 25 per cent discount on the regular room rates of a selected number of hotels and motels across the nation. Applications are available from:

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NEW SEMINARY FOR ADVANCED VOCATIONS

Dear Father:

In reply to your inquiry I am enclosing copy of the letter sent to His Eminence Cardinal Richard J. Cushing by Cardinal Pizzardo, Prefect of the Congregation of Seminary and Universities:

Your Eminence:

I have carefully studied the extensive documentation which I received recently from the Apostolic Delegate in reply to our enquiry concerning the advisability of founding in the United States a Seminary for what are commonly called "late vocations."

I was very touched on reading the letters which Your Eminence addressed to Archbishop Vagnozzi on July 22nd and December 1st, 1960. They confirmed what I had already known—that in your love and zeal for souls you are ready for any venture which may ad-

(*Continued on page* 45)

PASTORAL LIFE
July – August ● Vol. IX, No. 4

A View from the Pews

EDWARD P. J. CORBERT

AMERICAN Catholics may perhaps be forgiven if they display he pride they feel in the material, ocial, and spiritual achievements of heir Church over the last quarter-entury. Standing at more than 40 illion now, the Catholic popula-on of America has grown at a rate .75 times faster than the general opulation. Although still a minor-y religion in this country, the hurch is the largest single religious roup in America and leads any ther church in rate of conversions. he American Church now main-ains more than 10,000 elementary chools, almost 2500 high schools, nd some 260 institution of higher ducation. The steady gains that merican Catholics have made in olitical, social, and professional tatus were capped last fall with he election of a Roman Catholic o the highest office in the land.

MR. CORBETT is professor of English at reighton University, Omaha. Father of seven ildren and distinguished contributor to pro-ssional journals, he is well qualified to voice e views of the American Catholic laity about me of the problems of today and changes in rish life. This is the first of a series of ticles entitled "As Others May See Us."

It has been exciting and gratifying to be a witness to the remarkable progress and vigorous health of the American Catholic Church. From the point of view of a layman, I should like to review briefly some of the changes that I have observed in parish life over the last quarter of a century. My only qualification for this review is that I have been a member of parishes in several parts of the country, have observed intently, and read widely.

NEW PARISHES

The most obvious change over these years has been the increase in the number of new parishes and the growth in size and complexity of the old parishes. I do not recall a single new church being built over a fifteen-year period in the large Midwestern archdiocese in which I grew up during the 30's and early 40's. Most parishes in those days had all they could do to maintain and consolidate the plant they had. Besides, the low birthrate during the Depression years usually made it unnecessary to build or expand facilities, and tight money

made it impossible or inadvisable to attempt construction even where the need existed.

Since the war, however, parishes have multiplied at an astounding rate. The Catholic population in some urban and suburban areas has at least doubled in the last twenty-five years, and as Mr. Robert Reilly pointed out in a recent article in *America* (February 25, 1961), the number of Catholics in some Midwest areas has increased by ten times or more. To accommodate this increasing population, new parishes, complete with vast parking lots, are springing up at such a rate that the editors of the *Catholic Directory* are hard pressed to keep their statistics up to date.

Most of the new building has taken place, of course, in the new metropolitan develpoments and in the suburbs. Some parishes, especially those in the older, rundown urban sections, have actually declined. What is beginning to disappear also is the parish serving a concentrated ethnic group. I observed just such a declining parish when I lived with my family in a federal housing-project in Chicago a few years ago. An Italian church served the housing-project and its environs. A few of the older residents of this once solidly Italian parish still lived in the area, but the second-and-third-generation Italians, some of them dispossessed by the construction of the project, others dislocated by the war, others disenchanted with the area as a result of their improved educational and economic status, had moved out. The nucleus of the parish was Italian, sermons were still preached in Italian, former parishioners still returned to be married or to have their children baptized or to participate in the annual festival that took place in the streets around the church. But this once proud Italian parish was obviously undergoing the painful process of adjusting itself to serve a heterogeneous congregation, and a way of life that had once been a prominent feature of America was disappearing.

Another feature of parish life that is disappearing is the church that serves a group of people united by their occupational homogeneity. The improved economic status on all levels of American society has given people more mobility than they once had, and in general they do not gravitate to communities where most of the residents work at the same kind of job. When I was a boy, I lived in a parish that was composed largely of middle-class railroad men. My readers undoubtedly recall other parishes that served miners, factory workers, fishermen, government employees, etc. In such parishes there was a commonalty of interests that is rare today. Common worship and common work were only two of the many bonds among these people. They shared the same cultural, social, and political interests also. The familiar atmosphere of parish life then gave parishion

s that sense of security that peo-
e today have having to find in
elfare legislation or in the com-
unity at large. Because parishes
ere relatively small then and ties
ore personal, pastors and assist-
nts were able to visit the homes
their parishioners more often
an they do now.

EW PROBLEMS

The growth and the changing
atterns of parish life have pro-
uced manifold problems. Most of
ose problems involve money.
loney is more plentiful today
an it was twenty-five years ago,
ut with the tremendous rise in
e cost of living, it is questionable
hether the pastor today sends any
wer sleepless nights than the pas-
r of yesteryear who had to meet
e parish debts with the dimes and
uarters that bounced into the col-
ction baskets on Sunday. One
astor has told me that in the old
ays he had to be a master rhetori-
an to get the money out of the
eople but that today he has to be
financial wizard to administer
isely the revenue that pours in.
What is beginning to disappear
the bingo games, the raffles, the
rnivals that pastors were forced
resort to for funds. Recently our
ate legislature legalized bingo
gain. Only a few parishes in the
chdiocese returned to this once
crative source of funds. Many
urches now are financing their
tire budget by a single collection
Sunday. Even the distracting
collection for seat money is gone. Some pastors have succeeded in convincing their people that "a dollar a Sunday" is no longer an adequate or a fair share. To finance building programs, pastors are engaging fund-raising agencies or teams of parish men who canvass each family for a pledge. This has been one of the great changes I have noted in parish life, and it is a change that most parishioners regard as more dignified, more businesslike, more effective than the former methods of raising money.

Meeting the problems of growth seems to have matured American Catholics. Parish life is much more sophisticated than it was in the pre-war years. Catholics are less self-conscious, less defensive, less apologetic (in the double sense of that word) than they used to be. They have come of age.

GRATIFYING CHANGES

One of the influences in this maturing process has been the spread of the liturgical movement, promoted largely by the Benedictines. The effects of that movement are apparent in a number of ways, most notably in the style of our churches. Bad art, glamorized statues, gingerbread decorations are beginning to disappear from our churches. Simple, chaste lines are replacing the distracting rococo that once characterized American church buildings.

The faithful seem to be less in-

terested now than when I was a boy in vigil lights, novenas, and sodalities. The neglect of these devotions would be alarming if Catholics were likewise neglecting the more essential devotions. But over the years I have noted a steadily increasing attention to frequent Mass and Communion. For me, this increased attention to the core of Catholic worship represents a strengthening of our religious life.

The parish that I now belong to has been averaging better than 350,000 Communions a year. I have never been so edified in my life.

The attitude of the laity while attending Mass seems to be improving too. The "sharpshooters" are no longer kneeling at the back of the church at the late Masses on Sundays. Fewer people are leaving the church before the priest has left the sanctuary. Missals are more and more replacing rosary beads during Mass. In many churches, dialogue Masses are becoming the common practice.

One of the most gratifying changes—at least in the parishes that I am familiar with—is the disappearance of "black" Masses. When I was a boy, a "black" Mass was said every day of the week, unless the Ordo explicitly prevented such a Mass. Now I see a "black" Mass only at funerals and on All Souls Day. By taking a firm stand, many pastors have educated the faithful to the fact that there are just as many merits deriving from the Mass of the Day as from th Mass of the Dead.

A better educated congregatio has produced some marke changes too. For one thing, th laity's awe of the priest has de creased—while their respect for th priest has increased. Consequently the autocratic pastor who brooke no opposition and tolerated n gainsaying of his word is fadin from the scene. The laity are nc seeking to pre-empt the priestl prerogatives or to gain parity c rights in the administration of pa ish affairs; but they are learning t discriminate between due obed ence and obsequious submission.

There is more cooperation no between the clergy and the laity Many pastors, realizing that in th modern complex parish they can n longer be all things to all men, hav enlisted the aid of competent la men in temporal affairs. Wher such cooperation is lacking, th fault sometimes lies with a past who is still reluctant to delegat some of his authority, at othe times with laymen who are to proud, too preoccupied, or too laz to heed the pastor's call for hel In the years to come, the vitality parish life stands to suffer if th cooperation does not increase to i proper limits.

NOT ALL IS WELL

Although my review so far ha concentrated on changes that re resent improvements in parish lif I do not mean to create the impre

on that all is well. Sunday ser-
ons generally are as bad as they
er were—if not worse. Catholics
ave grown so accustomed to hear-
g dull, platitudinous sermons
om their priests that they are
ocked into attention on those rare
casions when they hear a good
ne.

Not only is the usual Sunday ser-
on inadequately prepared and in-
ptly delivered, but it seems to stu-
iously avoid any discussion of
me of the moral issues that the
ity face from day to day. Oh, yes,
e hear frequently about the evils
f divorce and birth control and
andalous movies—and it is proper
at we be often reminded of the
hurch's teaching in these matters.
ut it is strange that we are not
metimes reminded also of our
oral obligations in our business
ealings, in reporting our income
x and our expense accounts, in
riving automobiles on our streets
nd highways, in discharging our
sponsibilities as employers or as
mployees. One gets the impression
at priests avoid these touchy soc-
l problems for fear of "rocking
ne boat," of hurting someone's
elings. Our Blessed Lord was no
ussy-footer: he upset money-
hangers' tables and called hypo-
rites "whited sepulchres."

Let me touch on just one social
sue about which our priests are as
eticent today as they were twenty-
ve years ago. Recently, for the
rst time from a Sunday pulpit, I
eard a sermon on the immorality of racial prejudice. I had often heard racial prejudice discussed in classrooms, in study clubs, in symposia; I had read about racial prejudice in papal encyclicals and in the Catholic press; but never, until recently, had I heard a priest utter a single word from the pulpit about our shocking violations, in our dealings with the Negro, of Christ's great commandment, "Love thy neighbor as thyself."

Such reticence threatens to undo most of the benefits accruing from the Church's official pronouncements on the sinfulness of racial prejudice and from the heroic actions of bishops, missioners, and laymen on behalf of colored people in this country and in the world at large. Strange it is indeed that when Catholics led the recent opposition to integration in the city of New Orleans there was only one Catholic, a Father Jerome Drolet, who marched side by side with the Methodist minister down the gauntlet of the screaming mob.

Negroes and Orientals are kneeling in the pews with me now, and their children are enrolled in the parish school. Those people were not in the churches and schools I attended several years ago. So our parishes have made some gains in this regard. But more needs to be said and more needs to be done by our churches to fulfill our mission of brotherhood in Christ. This may well be the great achievement of the parish churches in the next twenty-five years.

Tithing in a Rural Parish

DAVID H. SHELDON

WHEN some of our prosperous but miserly parishioners are laid out in their coffin, it would seem more appropriate if the mortician were to place in their lifeless hands—not the Rosary—but a dollar bill. Then the time-worn cliché, "He looks so natural," could be said with some degree of meaning and sincerity.

We pastors often rightly condemn our people for their penny-pinching towards the Church. Their materialism, which, basically, is the reason for their resentment at being asked to contribute more toward the parish and works of charity, is frequently the subject matter of our sermons. Yet does not the fault lie more with the pastor than with people? Haven't we been trying to "sell" a good product, but using the wrong "sales" approach?

The only real answer to this irksome problem of Church support and one of the best antidotes to the materialistic attitude of our people is the "Divine Plan of Church Support." I refer, of course, to tithing or giving 10% of one's income to God.

FATHER SHELDON is pastor of St. Alexius Church, West Union, Minnesota. On the basis of his experience, he claims that all it takes to tithe is an income of some kind, and faith.

When my Bishop sent me to this rural parish of 90 families last August, I decided to introduce the "Tithing Plan" to my good people. I was certain the reaction would be favorable, not because they had been especially generous to the Church, but because they have a deep faith, and, after all, all it takes to tithe is an income of some kind, and faith.

THE PREPARATION

As remote spiritual preparation for this long-neglected (at least in Catholic parishes) program of Church support, I asked the large number of parishioners attending the Perpetual Help Novena each week to pray for the pastor's very special intention. They were informed that the nature of this intention would be revealed at a later date. What they were really praying for was the grace for themselves and their fellow-parishioners to accept God's challenge to "Try Me and see" when He spoke of tithing in the Old Testament. Each morning at Holy Mass I made

pecial memento for the blessing f a "Tithing Parish."

Early in February I paid a visit with the proper pastor's permission) to two tithers in a neighboring parish. The interview I had vith these farmers furnished me vith two good stories and examples f what tithing can do for those vho practice it conscientiously. Vith this information, and after uch study and prayer, I was eady to deliver a sermon on tithng.

HE APPEAL

Unlike sermons on Church suport I had been giving for six years reviously, in this sermon on tithng, the financial side of the plan vas barely mentioned. They were pproached rather in terms of the piritual and material blessings od had promised to those who ithe. Numerous scriptural pasages were quoted to stress the fact hat God has a plan for Church upport just as He has a plan for ll creation. Thus, " . . . sanctify hy *tithes* with joy. Give to the Most High according to what He as given to thee . . . for the Lord naketh recompense and will give hee seven times as much." Eccles. 35: 10-13). Or the pasage that seemed most to impress he people: " . . . Bring all the *ithes* into the storehouse that there nay be meat in My house; and 'Try Me in this,' said the Lord, 'if I open ot unto you the floodgates of heaven and pour you out a blessing even to abundance." (Malachias, 3: 7-10).

The false notion that God has an absolute need of their money was dispelled when I pointed out to them that the parish had been progressing reasonably well without tithing for 75 years, so they were urged to tithe not because of what they can give to God, but because of what God has promised to give them if they thanked Him through their tithes. They were told that tithing makes of their money a sort of sacramental. Usually when one acquires money, the first thing he thinks of is himself: "What can I

MY LAST WISH

SOME day I'll sleep beneath the sod—
when, where, God only knows—
to rest at last in sweet repose
from all the weary paths I trod.

One wish remains as life's last toll:
that two should seek my resting place
and linger for a little space
in silent prayer for my soul:

The one should owe it to my word,
that pure his heart remained.
The other, that though once sin-chained,
to sorrow's tears his heart was stirred.

Then I shall rest and wait Christ's call;
I'll know I have not lived in vain;
I'll know I won the greatest gain
for leaving world, and home, and all.

Father Bruno, S.V.D.

buy for *myself.*" But a tither must first think of God, because God's 10% comes out first. They were reminded that if God does not mean what He says when He speaks of tithing in the Bible, then why believe Him when He says, "This is My Body and This is My Blood."

In concluding the sermon, I assured them that tithing was by no means compulsory in the parish, but that I would be visiting their farms for the next two weeks, to bless their livestock and discuss further with them the matter of tithing. The results of these visits were simply astounding.

PERSONAL CONTRACTS

After answering their questions and solving their problems about the manner of figuring the tithe, the program was not only received well, but enthusiastically by the majority of the people. Some, for example, were reluctant to tithe because they thought they were bound to tithe on their gross income (like salaried parishioners do), whereas, a farmer, like a businessman, tithes on his net profit. Those who were a little fearful and hesitant about tithing were discouraged rather than encouraged to tithe. They were told that the grace to tithe is a special gift of God, and so it was recommended that they meditate on and pray over the matter for six months or a year, and then inform the pastor if they wish to tithe at a later date. Half-convinced tithers like half-converted converts are a hindrance to any spiritual program in a parish.

Two weeks of hard work, driving from farm to farm in inclement weather, blessing cows, pigs, chickens, even dogs and cats, brought about a revolutionary change not only in the finances of the parish, but in the attitude of the people towards giving. Out of 115 contributors in this small parish, 55 are now dependable tithers. To eventualy increase the number of tithers, I asked each tither, as an expression of gratitude to God for giving him the grace to tithe, to adopt a non-tither in the parish, and offer his Masses, family rosaries, etc. that God would give their anonymous non-tither the grace and courage to cooperate with God's plan to support His Church.

THE TITHING PLAN AND RESULTS

The salaried tithers were asked to give 10% of their weekly salary; the farmers were asked to tithe on their milk checks each month, as well as on any profit derived from the sale of livestock, etc. Young wage earners who formerly gave .50¢ or $1.00 a week are now giving $3.50 to $4.50 each week; farmers who formerly gave $4.00 a month are now contributing $20.00 to $30.00 or more a month. The first Sunday the weekly tithes came in, the collection more than doubled. On the first Sunday of the

onth when the "Milk Check thes" were placed in the basket, e collection jumped from the ual $70.00 to $370.00.

Certainly, the Tithing Plan lves many of the financial probms of a parish, but to me, the eatest consolation is that tithing an expression of the faith of one's ople. In my former parishes I llected large sums of money from e people, but there was a conant state of unrest, bickering nong the parishioners, sniping at e pastor, and unceasing comaints about what they were giv-g. However, I think the state of ithing parish can be summed up one word: *Peace.*

We are presently paying off the lance on a new rectory and faced with a future building program in the parish, but the people have not been approached for pledges because this isn't necessary with almost 50% of the parish tithing. Those who are tithing are happy to use this means of thanking God for His many blessings; those who are not tithing, don't criticize the plan because they are aware that to do so is to attack God Himself, the author of the tithing system.

Even though tithing in this parish is still in embryo, still the amazing results of the past three months speak well not only for the future financial condition here but for the spiritual progress of the parish as well.

●

he Task of the Priest

In order to prove letter-perfect in all the little and big exigencies of his exacting days, the priest would need primarily a most extraordinary mental equipment and orientation. To every passing trouble, he would have to bring the remembrance that it is passing and the conviction that it is not trouble. He would have to view things always in the perspective of eternity, wherein they all look so very small. He would want the Judgment of Solomon and Daniel combined, in order to restrict every event only its own significance, and no more. He would need horizons bounded, not by today, but by infinity. As he cannot see results, he would have to content himself with causes; as he cannot make headlines, he would have to realize that the headlines he reads today were really made centuries ago, and were made by the men who, like himself, were content to let the world go by in order to preform the world's most important work, and thus to plant in obscurity the hidden seeds that are now in flower for good or ill. He would have to gaze steadily at the things unseen; he would have to look at the cross and see the crown; in a word, he would have to carry a universe in his head all the time.

Bishop James E. Walsh

Are You Building a Church?

HENRI BLAN

IT is disconcerting and deperssing to admit that modern expressions of what used to be called the 'arts' have little power to lift the mind and heart to God. Contemporary religious art is either banal or profane." This is how an Eminent Prelate, Archbishop Brady of St. Paul, Minn. voiced a most opportune castigation of some specimens of our current religious are as displayed particularly in sculpture.

I wonder if some rather uninspiring aspects of our present day Church architecture do not deserve a share of well warranted criticism. And this may be the concern of some pastors who face the problem of building a Church.

A modern enthusiast who hails our evolution from the past as a necessary and happy one gave us in an article this pearl: "At last in our part of the country we are breaking away from the Gothic and Colonial rut." But I may ask him: Breaking away from what? What do you give us to replace the old rut?

I am glad that such a feeling of smug self-confidence is not share by all. We have still with us mo enlightened and experienced artis who in Church architecture, try a modern, pleasing and genero measure to revive the old Byza tine, Romanesque and Goth styles. Take for instance th Church of St. Teresa at Lisieu France, of such majestic beaut closer to us in Canada St. Josep Oratory in Montreal, St. Anne Beaupre, PQ., and in our ow country, the imposing shrine of O Immaculate Lady in Washington a monument of high classic chara ter.

FATHER BLANC, a frequent contributor to these pages, is the chaplain of St. Genevieve Academy, Asheville, North Carolina.

WHAT AUTHORITIES SAY

I have just read for a secon time the scholarly book *The Thi teenth Greatest of Centuries* by th well known late Doctor Jam Walsh. "None of our modern stru tures," he writes, "attract anythin like the attention of the old, and th churches of the early period conti ue to be the best asset of the tow in which they are situated becau of the number of the visitors the attract. Strange as it may seem, f from considering Gothic archite ture outlived, architects today st

ply themselves to it with devo-
n because of the practical sug-
stions which it contains and
ere are those of vast experience
no still continue to think of it the
ost wonderful example of archi-
ctural development that has ever
me. "It is a curious reflection,"
ints out the author, "that some of
r modern high business buildings
e saved from being hideous just
much as they approach the char-
ter of some tower-like structures
the thirteenth century."

Along the same line of thought,
einach, who was a member of the
stitute of France and a well
own authority, wrote in his *His-
ry of Art Throughout the Ages*
very detail of the Gothic church
deserving of admiration. It has
en said that the medieval work-
an was a lively symbol of the
eator Himself in the way he did
s work. Even trivial details were
ished with perfection. It was as
the Creator's hand could not
uch anything without leaving it
autiful as well as useful."

What we lack today is the tire-
s patience to duplicate even in a
odest measure the magnificent
urch buildings of the past, to say
thing of an ever accelerated tem-
of our activities that tolerates
length of time or brooks no de-
. Fast! Fast! is the slogan giving
e impression that our church
uctures too would have to come
wn the assembly line as do our
tomobiles. As we rely so much
on our modern technical skill,
who do we produce in Christian art? Something functional but often too mechanical, artificial, automatic. "Where is the old hand touch the instrument of the soul?" remarked a critic. "Art should be art and not artifice or trickery device."

However, in our seeming frustration—shall I say "sour grapes attitude,"—should we drastically conclude that the Gothic and other architectural styles—"the despair of our modern architects"—belong to the past and should stay there? Trus, as Giacomo Cardinal Lercaro, Archbishop of Bologna and an authority in sacred architecture wisely stated not long ago: "Building a church must be the expression of the people who worship there. The architect must learn to know the living spirit of the community, and create a body for that spirit, using contemporary forms." However, a new phase or evolution in Christian architecture, cannot mean breaking totally away from the past. In every evolution the link between the past and the present still remains. We cannot separate them. Let it be evolution and not revolution. Thus in our new forms of church symbolism, we cannot tell the old ones: You are out-moded. You may as well disappear. I can indeed well identify my feelings and aspirations with the past. To me it is still present and fosters my devotion and approaches to God. Is the human soul different now from what it was in the long ago? What therefore appealed

to the worshippers in past centuries and was for them a source of inspiration still appeals today as an everlasting expression of the aspirations of the Christian soul. For many people, regardless of their religious affiliations, why the constant urge again and again to visit a great Gothic edifice? Mere curiosity? Oh no! but rather that sentiment of the Divinity which Gothic style evokes with its rich and ageless symbolism.

A teen-age girl from our South who for the second time in a few years visited St. Patrick's Church in New York wrote: "I will never forget how I was fascinated and awed at its beauty and solitude. None can enter it without increasing his faith for its holiness just seems to draw one up above himself. It can be called the soul of the city."

And a lady who visited some of our churches of the colonial days in the far West had this to say: How sincere, silent, interior and warm they are in contrast to some of our modern churches!"

A BASIC RULE

To all artists, the basic rule in their work is given by St. Thomas Aquinas, that is "the making of things according to the right reason." The definition means the right making of anything that needs to be made. As we discard the hallowed symbolic structures of the past with their invitation "Sursum corda," is it I may ask the right making of a Church the "Kyriakon Lord's House, to give it the aspec of a vulgar bus or rail-road station a business office or super-market And so appear some of our moder church, thus deprived of that cher ished mystical and time honore character of their own. It may hap pen that through necessity or prac tical purposes we need togethe with the church we build, a com bined underground hall for paris meetings. As a result what lie beneath in whatever unesthet form, conditions or commands th pattern of the upper structure. W think that we may save the situa tion by planting in front what look like an ordinary flagpole surmoun ed by a cross. Even with that hol and solitary gadget hastily s there, passing visitors may sti wonder: Is this a church or a com mercial building?

I admit that with our constan rise in the cost of living and th small amount of money at our di posal we cannot afford—especiall in poor mission areas—grandios monuments in reminiscence of th past. The church has to be simp modest in its outlines and archite tural details. However, let us try make it look like a Church. Wh not a steeple in an upsoaring d sign as part of the front structure It gives the locality a moral chara ter. It invites to prayer and awa ens comforting thoughts of "Past and flock." I would say that this respect Protestants give something to think about. The

ıve *adopted* as I have noticed in any Southern areas our tradition- church designs and we Catholics ıve abandoned them.

As for the interior why not em- oying a rather sober ornamenta- ɔn in which there is real beauty ıch as I have recently admired Paris of a church of modern ructure? Why making the interior the House of God an indefinite ıd distracting museum, worse still boudoir with a hodge-podge of eird designs with blues, vivid rose ıd what not? Such an extrava- ance is far from imposing the re- ɔect which the House of God de- ands and instead of fostering ue, solid piety, can but inspire a audlin, sentimental one, a piety l'eau de rose."

No one condemns new ideas in ıe fields of art provided imagina- ɔn does not carry them into some range oddities. I recently saw in church an overloaded checker- ɔard like pictorial that served as background to the altar. Win- ɔws, were crammed with cubic designs in crying colors. But what particularly drew my attention was the tabernacle in the shape of a globe. Unfortunately, my first impression of the Tabernacle, seen at a distance, was not of a globe, but oddly the simile of an enormous gourd set on a table. Does the globe (even with its symbolic reference to Christ the King of the universe) conforms to the formula given by St. Thomas: "The right making of anything that needs to be made?" The Biblical and traditional tabernacle, as we know, means a hut—"taberna" not a globe.

In expressing these opinions on church architecture I am aware of my rudimentary knowledge in the matter. I am really to be pitied if I am still in the "rut" and rust of the old Gothic or American Colonial art, but like many others I am happy to say that albeit the rut, rust and dust, the old art, particularly the Gothic, is still for the eyes of the soul as some one said, "the window to the uncreated, imperishable Beauty, to the Infinite."

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Iissionary Growth

ACCORDING to the Catholic Missionary Secretariat, there are now 6,782 Americans serving as Roman Catholic missionaries overseas. They include 3,032 Priests, 2,827 Sisters, 575 Brothers, 170 scholastics (Jesuit seminarians) and 178 lay persons. The total represents an increase of 10 per cent over the figure for 1958, the date of the previous compilation. Comparative concentrations are: Asia, 2,070—West Indies, 99—Oceania, 986—South America, 981—Africa, 781—Central America, 433—Canada and Alaska, 337—Europe, 203.

Administration of the Sacraments

Jozef Sebastyan Pelczar

THE DIGNTIY, holiness and need of the Sacraments cannot be expressed by the human tongue. According to St. Augustine, they are founts of grace which flowed from the wounds of Christ as He hung on the Cross, gifts from His Most Sacred Heart, vessels of His most precious Blood, instruments of His mercy, ties binding the saved with the Savior, creature with the Creator. Through them, the Holy Spirit with the visible aid of the Church sanctifies souls. The Tridentine Council said: "through them every good deed either begins, or once begun increases, or if lost is regained, so much so, that only perfect love or perfect contrition with the desire to receive the Sacraments can substitute for them and sanctify the soul." (Sess. VII in proem.)

DIGNITY

Since this is so, what a privilege and what happiness that God placed the administration of the Sacraments in the hands of lowly man. *"Quanta est praerogative ordinis vestri," says* St. Bernard, *"Praetulit vos Deus regibus et imperatoribus, praetulit ordinem vestrum omnibus ordinibus, imo (ut altius loquar), praetulit vos angelis et archangelis, thronis et dominationibus."* (Ad Pastores) St. Augustine does not hesitate to say: *"Majus hoc, ut ex impio justus fiat, esse dixerim, quam creare coelum et terram."* (Fr. 72 in Joh) How truly grateful we sould be to God for this honor, bearing in mind, that worthily administering the Sacraments, the priest increases grace in himself. As the Holy Spirit says: "He that is good, shall draw grace from the Lord." (Prov. 12:2) and "those who have fulfilled well this office will acquire a good postition." (I Tim. 3:13).

How deeply humble and filled with holy fear we should be for the grave responsibility before God, in that he places His treasures in our hands, and made the salvation of souls dependent, as it were, on our administering! No wonder that Saints like Ambrose, John Chrysostom, Charles Borromeo and others

This is a translation by Fr. Basil E. Janasik, O.F.M., of a Chapter of the book written by Archbishop Pelczar in 1912 and entitled "Shepherd according to the Sacred Heart of Jesus or Pastoral Asceticism."

embled with fear at the thought f the accounting they were to ren- er before God.

Appreciate the Sacraments and ake the knowledge of their na- ure, effects and administration our second nature. Burn this same ppreciation into the hearts of the arishioners. For this reason, cate- hize and preach frequently on the acraments, especially the Eucha- t and Penance, that all might par- ake of them willingly and worth- y. It is wise to give a short sincere alk immediately preceding their dministration. This always has a eneficial effect on the recipients.

Each time you are about to ad- inister a Sacrament, *prepare ourself* by perfecting your inten- on either with a prayer or with jaculations as the Holy Spirit rges us: "They that fear the Lord, ill prepare their hearts, and in His sight they will sanctify their ouls." (Eccl. 2:20).

OLINESS

The Sacraments should be ad- inistered in the *holiest manner,* hat is, in the state of grace. In the ld Testament, God commanded: The priest also that come to the ord, let them be sanctified, lest he rike them." (Exod. 12:22) "They hall be holy to their God, and hall not profane his name: for hey offer the burnt offering of the ord, and the bread of their God, nd therefore they shall be holy." Lev. 2:16) How much greater a degree of holiness is demanded of the priests of the New Testament, who are the dispensers of such great mysteries and graces.

It is the will of God that causes the Church to warn: *"Sacerdos, si fuerit sibi peccati mortalis conscius ad Sacramentorum administrationem non audeat accedere."* (Rit. Rom.) In other words, he commits as many sacriliges, as the number of Sacraments he administers. "What a crime it is to touch, give to others and dispense the holy mysteries with soiled lips and dirty hands." (Rom. Cat.) St. Gregory the Great compares such a priest to baptismal water, which washes the soul of sin and then flows off into the cistern, because the priest is threatened with eternal damnation.

What should the unfortunate priest in the state of mortal sin do? Confess before the administration of the Sacrament, *"si habeat copiam confessarii et temporis locique ratio ferat.* (Rom. Rit.) or at least

CHANGE OF ADDRESS

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evoke a perfect act of contrition (*acord poeniteat*), and soon thereafter go to Confession. Who makes a weekly confession and daily examines his conscience, need have no fear of such a lamentable situation. There have been Saints, and among them bishops, who almost daily called for a Confessor.

DISPOSITIONS

Administer the Sacraments with a *lively faith, piety and humility* because they are holy and instituted by Christ. The priest is merely the delegate for the lips and hands of Christ, Who works through him. It is true the Sacraments have their effect *ex opere operato,* but the holier the disposition of the priest, the more meritorius it is to him, and he brings additional graces to the faithful.

Administer the Sacraments with *internal composure,* careful to say each word and attentive to each ceremony; and *externally composed* in gestures, movements and facial expression. The importance and holiness of the act, the glory of God and edification of the faithful are here involved. This is certain. A priest who fulfills all with dignity and unction, but far removed from affectation, excites the faithful to a deeper appreciation of the Sacraments. On the other hand, one who is superficial and frivolous, who carries on a conversation during them, who is in unnecessary haste or blurts out in anger can cause scandal and discourage someone from Confession or Holy Communion. St. Augustine says: "*Sacramentorum contemptus homines sacrilegos facit.*" (Enchir. C. 49).

Administer the Sacraments with the same *intention* in which they were instituted by Christ and in which they are held by the Church, therefore strictly according to the rubrics, neither adding to or detracting from them; with holy zeal, acknowledging the needs of the faithful and prudently adapting to their wishes. That zeal demands reminding parents not to delay Baptism of children, preparing children for the Sacraments of Confession, Communion and Confirmation, encouraging frequent Communion, hearing Confessions daily, hurrying to the dying even in the dead of night, and though the person did not request them.

Administer the Sacraments willingly and from superior motives, not for the public eye or financial recompense (even Mass stipends), but to increase the grace of God in souls, and in this way, honor the Sacred Heart of Jesus. Priests do not accept any offering for administering the Sacraments of Penance or Extreme Unction. Not much of an offering is requested for assisting at Marriages. Most stole fees are destined for the parish treasury. This disinterested attitude toward financial recompense is all the more important today, in view of the materialistic tendencies.

I am reminded of a sad episode n the occasion of a Mission reached by an eminent member of ne Dominican Order. One day, a awyer known for his godlessness nd cynicism, entered the church nd placed himself directly be- eath the pulpit to stare contemp- iously at the preacher. The Mis- ioner spoke of the reasons for god- ssness saying: "There are people ven with an education who do not now the simplest truths of faith. If were to ask them what is most ecessary for salvation, they would e unable to reply." To these words ie lawyer shouted: "I'll tell you what is necessary. Money! You baptize for money, you say Mass for money, you perform marriages for money, and you bury the dead for money. Who has money will go to heaven. Who has no money will go to hell."

With these words, he pushed his way through the crowd and left. The Preacher was stunned. Having regained his speech, he explained the meaning of stole fees to the people, adding an inspired exhortation to the priests for prudence in this matter. But you can imagine the effect the lawyer's words had on the assembled faithful.

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Transfusion

A doctor confined in a hospital, required a blood transfusion of type O-Negative blood. The blood bank was "dry." A little Sister stationed in the hospital knew she had that type of blood and volunteered, after getting Mother Superior's permission. A few days later the doctor was discharged. On his way out of the hospital he gave the little Sister a $100.00 bill. She was surprised and most grateful.

A month later the doctor was again confined in the hospital. He required another transfusion, Sister again gave her blood. This time on the way out he gave Sister a dollar. A look of amazement came over her face. The doctor asked, "Why the surprise?" She said, "The last time you gave me a hundred, this time but one dollar, how come?" The doctor replied, "I now have so much Nun's blood in me, I'll pray for you."

—The Banner

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ACCORDING to census figures, in the U. S. there are 193,467 bartenders but only 167,471 clergymen. Apparently a lot of folks are trying to send their messages to the Lord in empty bottles.

A Study in Simplicity

CLARENCE A. LIEDERBACH

AMONG all the books written by Catholics, the Bible rightly holds—and what without contest—the pre-eminent position. Anyone with a healthy respect for the censure of rashness would be loath to gain-say the primacy of the Book that has the Third Person of the Blessed Trinity for its Principal Author. When the question as to which book is "second only to the Bible" comes forward, then the debate rages.

The priest, following the opinion of St. Francis de Sales, claims second place for his Breviary. Were not the Psalms inspired? Were not the Lessons of the Breviary written by men who lived with their lives entirely dominated by the influence of the Holy Ghost?

Religious again, advance the claim of the tiny volume recording the experiments of the man who turned his soul into a laboratory, and in many homes indeed, the "Imitation of Christ" rests next to the Bible. But might not some plea be made by the laity on behalf of their book—the Catechism?

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Where is the Catholic, layman or cleric, today who can idly muse over its few simple pages without recalling tender memories, and forgotten incidents, and associations dimmed by the passing of years? Graying men will remember and repeat its opening questions and answer: "Who made you? "God made me" with an inward satisfaction paralleling that of the high school graduate reminiscently mulling over the "Gallia est omnis divisa in partes tres . . ." of his Caesar.

THE SUMMA OF THE LAITY

The Catechism is simple, simple even in its make-up, being traditionally as bereft of pictures as a monk's cell. The Catechism is a study in directness, precisely because the Catechism is the study of Revealed Truth. Only in the Bible can you find language more simple, more direct, more unaffected, completely free as it is of any conscious striving for literary effect.

The Catechism seems to have been developed upon the principle that when I have said "One and one is two," I have said all that

an be said about the subject without encumbering it with needless etail. What could be wiser than to tate the truth and have done, linging to it and repeating it calmy in the face of the heated denials nd sly distortions disappearing ne before another like so many vaves? The possibility of wrong nswers is indefinite; by the time ou have exposed one, ten stand eady—by error or by defect—to re-lace it. What printers say of type olds true with equal force for the Catechism—you can expand it in-lefinitely, you can hardly condense t. The Catechism expanded be-omes the Summa of St. Thomas.

In the life of the Catholic child vhose mind is just unfolding to the vorld around him and its prob-ems, the Catechism is the Primer f Life. It is the Lent and Advent f the first and second grader agerly anticipating and preparing eart and soul for that grandest of unny days, the day of First Holy Communion. It is the lighted altar andle and the sacring bell pro-laiming to all who see and hear hat the Saviour is near at hand. The Sacramental Saviour and the Catechism—these are the insepar-bles.

To the sincere convert—and sin-erity demands that he approach he study of the Catechism in a prayerfully childlike spirit—it may assume at times a rather uninviting aspect. It may seem at first sight ike a stark forbidding butte stand-ng grimly aloof, bolt upright in a barren desert, blocking out the sunlight, or like a gloomy threatening rockbound seacoast which he must scale. To more than one it takes on the appearance of a narrow somber gateway through which he must pass with the priest as his Virgil, and over which, with mingled emotions, he seems to see outlined the words, "Abandon all friends, ye who enter here." He may even see it as a series of connected locks—confining, inflexible—leading directly to an inevitable and inescapable terminus without affording any leeway for wandering afield for sidetrips, a feature bound to disconcert any man accustomed to speak of himself as "broadminded."

But if the Catechism be a butte, the earnest convert's hesitant feet will soon sense that underfoot lies not flinty rock, but life-sustaining soil; that behind the forbidding outline and drab heights of the sea cliffs lies a land flowing with milk and honey, a land of hope and peace and assurance.

A SUGGESTION

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

And once he has taken "the subdeacon's step" across the threshold of the gateway, he will catch his

first glimpse of a regular orderly procession of truths leading him without pause to the judgment seat of Christ where the last of them bids him farewell with words that should echo throughout the remainder of his life: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

Lonesome and friendless he may be for a time until he comes to perceive that he has acquired a whole host of saintly friends in the Church Triumphant—his Blood Brothers in the Mystical Body of Christ. The narrow channel of the locks has launched him upon a new life, the beginning of the Great Adventure, belonging now not only to the soul of the Church, but to her body as well. It remains for him to realize that the Catholic religion is not a religion merely to be known dispassionately, but one to be lived strenuously and loved ardently with all the tender sacrifice of a generous heart.

AN INDISPENSABLE PRIMER

Yes, for both Catholic child and Catholic convert—and so for all Catholics really—the Catechism is an indispensable book. Its study is the necessary prelude for the adult preparing for that most necessary of sacraments, Baptism. Certainly, its use is as co-extensive as the Sacrament of the Holy Eucharist. Where the Eucharistic Christ comes, there first has been felt the enlightening and purifying touch of the Catechism.

From the viewpoint of the priest looking across the rectory office to the convert whom he is instructing, the Catechism becomes invested with an interest as intense as it is peculiar to itself. Confronted by a thousand and one prejudices to dissolve and to dissipate, he finds invaluable help in the simple and clear words used to express the great truths of religion.

In its treatment of the Divine Attributes, the Catechism spares both words and time, wasting neither. Where is there any excessive verbiage in these definitions of the Divine Nature, Divine Eternity, and Divine Immensity and Omnipresence:

"God is a spirit infinitely Perfect."

"God had no beginning; He always was and He always will be."

"God is everywhere."

EMINENTY ADAPTABLE

At times, the Catechism may seem like a great skeleton, a framework of dogma and morals clamoring for the heart of the spiritual life, for the simple asceticism of the ordinary Catholic. But it is much more like a loom affording the catechising priest the widest of freedom in his explanations.

Just as priest differs from priest in individuality, so no two priests though they present the same unchanging doctrine, will ever make

se of exactly the same explana-
ons. Many priests prefer to use
eir own homespun explanations
rawn from their own pastoral ex-
eriences; still if they so choose,
ey have at hand the whole wealth
f Catholic literature and history
draw upon for illustrative mater-
l.

Behind many of the questions
nd answers of the Catechism lie
e great historic struggles with
eresies and the wars they provok-
d. "Is Jesus Christ True God and
rue Man?" and "Is Mary the
Iother of God?" have in their
ackground the Arians and the
estorians. "Is Jesus Christ whole
nd entire both under the form of
read and under the form of
ine?" and there flashes before our
ind's eye the battlegrounds of the
hirty Years' War, the Utraquists,
nd Gustavus Adolphus and Card-
al Richeliu, the strange bedfel-
ws among the principals. The
rief chapter on Indulgences re-
alls Luther and Tetzel, and then
l the sad stories of 400 years of
rotestant Revolt.

Needless to say, it does not lie
ithin the scope of the Catechism
equip the convert for polemics at home and at work. But, in affording him a working knowledge of the fundamentals of the Catholic Faith, it has succeeded in giving a thinking man more than a lifetime supply of food for thought. Even though he has completed his study of the Catehism, it cannot be said that the convert knows everything about the Catholic Church, but his feet have at least gained the road to that knowledge. How fast and how far he will go down that road depends to a great extent entirely upon himself.

If man is a microcosm of the universe, then the Catechism is the ten cent epitome of Catholic Dogma, Morals, Worship, History, and even Literature. As such the Catechism is not a book to be forgotten and ignored, neither in the sermons of priests, nor in the lives of Catholics. Not everyone reads the Breviary; not many read the "Imitation of Christ"; all too few read the Bible, but every Catholic who has made his First Communion has read at least the Catechism from cover to cover. A simple little book, the Catechism, but how tremendously significant!

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IT is a sign of wisdom and of priestly perfection to know when to remain silent and how to speak well at the proper time.

We will be happier if we seek the good in all things and do not stress the evil.

Nothing is less becoming a man of God than an unrestrained use of the tongue.

—Pope John XXIII

Confessional Checklist

Louis G. Miller, C. SS. R

THE CONFESSIONAL is a most important piece of furniture in the parish church. Surely it must be reckoned as second in importance to the altar itself. Within its narrow confines there takes place, by the whispered absolution of the priest, a mighty surge of God's grace such as, one might suppose, the whole world would not be large enough to contain.

This article, however, is not concerned with the spiritual side of the sacrament of penance. We propose to comment briefly on what might be called the physical adjuncts of confession. These, in their own way, are of special importance. Everyone knows, of course, that for a good confession honest self-accusation and genuine sorrow are essential, and one can fulfill these conditions without a kneeling bench or without a confessional as such. Nevertheless, their fulfillment becomes easier when the physical convenience of the penitent, and his right to anonymity, are taken into account.

Father Miller, formerly with *The Liguorian*, is currently working as a missionary in Siam.

RIGHT TO PRIVACY OF THE PENITENT

Perhaps we priests, for whom the hearing of confessions has become a more or less routine thing, are inclined to overlook the sensitiveness of people in this regard. Not all of course react in the same way. Some people feel no embarrassment from the possibility that the priest hearing their confession might recognize them, or even greet them by name.

There are others, however, and I believe they make up a considerable number, who are acutely embarrassed at the possibility of being recognized. The priest should surely take this into account and not make confession more difficult than it normally is for them. For this reason there should be a fairly opaque screen or curtain covering the grill between priest and penitent. At the other end of the scale is the too opaque screen. Some modern confessionals feature a thick screen which closes off no

only the sight of the penitent from the priest but most of the sound of his voice as well. The priest should not have to strain to hear what the penitent tells him.

It may be objected that a regular confessor should be able to identify his penitent, so that his advice can be consistent and continuing. We do not deny this for a moment. But to recognize a penitent from his confession, and to advise him as a director is one thing. To recognize him by name and to speak to him familiarly is another, and more than a few penitents would feel not a little embarrassed at such recognition.

There are people, and perhaps not a few, who are sensitive even about the possibility of being recognized by the priest when they are kneeling near the confessional. Some of the newer churches have confessionals in which the priest enters his compartment from an outside vestibule, and makes known his presence in the confessional by turning on a small light over his door. There is much to be said for this system, if it is at all feasible.

SOUNDPROOFING

I have yet to come across a completely soundproof confessional; perhaps it is impossible to produce one short of a hermetically sealed box. Certainly all that any pastor need do is take reasonable steps towards making sure that voices will not be overheard. But there is a question as to whether, in many churches, such reasonable steps have actually been taken. One comes across only too many of the old-style confessionals, open on all sides, with rather limsy curtains which neither close off the view nor very successfully shut out the sound.

Where, as often happens, the line of penitents waiting their turn begins only a few feet away, both priest and penitent are placed under a great burden, especially if some slight deafness is involved. The situation is especially difficult for the penitent kneeling on the other side and waiting his turn in a two-way confessional; often such a one can scarcely avoid overhearing what the priest and penitent are saying.

Every pastor, it seems to me, should look carefully into the makeup and position of the confessionals in his church. The extra effort and expense of securing reasonably soundproof confessionals, in which the privacy and right to anonymity of the penitent are truly respected, will pay rich dividends in the way of increased trust and confidence on the part of his people.

SPECIAL CARE FOR THE HARD OF HEARING

It is said that 10 percent of the population are afflicted with a hearing deficiency of some kind.

Surely a pastor owes it to himself and his people to take this into account. One measure that has met with increasing approval is to install a hearing aid device in the confessional itself. Several reputable firms now have these available.

Failing this, the pastor should at least follow the rather common procedure of encouraging the deaf and hard of hearing to come to the sacristy at the beginning of an announced period of confessions.

Some people, of course, are sensitive about their deafness, and will refuse to cooperate in any such plan. The majority however will appreciate the consideration thus given to them, and all who are waiting in the church will appreciate not being embarrassed by the loud tone of voice which must be made use of in hearing a deaf person's confession.

PERSONAL AIDS FOR THE PENITENT

Under this heading might be lumped together a few less important, but nevertheless helpful points. A pastor, in planning a new confessional, or making over his old one, will surely want to provide reasonable comfort and convenience for both priest and penitent. Most priests have experience of the kind of confessional which, in the longer sessions, can turn into something of a torture box because of the cramped position it induces, or the complete lack of ventilation. This can be true also of the penitent's side.

Careful planning will place the screen at the most convenient height, will provide a comfortably placed kneeler, with perhaps a subdued light to prevent stumbling in the darkness. A tasteful crucifix just above the screen will provide the penitent with a motive for genuine sorrow as he makes his act of contrition.

Outside the confessional, in the pews, or in holders nearby, many pastors now are making available to their people at confessional hours "aid to confession" cards. These contain a suggested examination of conscience, and the act of contrition, which people should be encouraged to make even before they enter the confessional. Most religious goods stores now have such cards available.

Circumstances, of course, will dictate in many cases how far the priest can go in following the above suggestions. It seems to us, however, that no priest should refrain from an occasional self-examination in this regard. "Am I doing what I can," he should ask himself, "to make confession easy for my people, and not to add to the humiliation which everyone who accuses himself must necessarily feel? Do I try sincerely to respect the privacy and anonymity which my penitents are entitled to when they accuse themselves before me as God's representative on their behalf?"

The Retreat: A Time of Renewal

C. Walter Weiss

MOST PRIESTS want to make a good retreat. That's because most are sincere in trying to advance in the spiritual life. To do this they realize the necessity of a periodic retreat. And, though they might not publicly proclaim it to their fellow priests, they really intend each year to profit from their annual diocesan retreat.

We all know the ingredients of a good retreat. Good disposition on the part of the retreatant, a capable retreat master to present jarring considerations, submission to the grace of God, and *SILENCE*.

All four of these elements are necessary in a retreat. Not all equally necessary, to be sure, but all necessary. It is entirely possible, for example, to make a good retreat without a capable retreat master. The retreatant can make up for that lack by spiritual reading and self-examination. At least, to some extent.

But given the good disposition, the capable retreat master, and the required submission to g r a c e—given all these, it is still hard to conceive of any retreat being successful or profitable without the all-p e r v a d i n g atmosphere of *SILENCE*.

To look back for a moment to when we were still in the seminary. There, when we made our retreats, we made an effort to keep the silence. Those retreats, as we remember them, were serious, thought provoking ones. They stirred us up to want to become saintly priests. In retrospect, those were the best retreats we ever made.

But now let us consider our present status. Most of us still take part in the annual diocesan retreat. From all over the diocese we gather for o u r Monday-noon-through-Thursday-noon d a y s of recollection.

We meet all our friends there. We talk about the changes the bishop is going to make, or has already made. Where he's going to place the newly ordained, who's going to get a first parish, who'll get a bigger one, which move was unfair, who got a dirty deal, etc.

Father Weiss, previously presented to our readers, writes from Larned, Kansas.

In fact, those three or four days are really quite enjoyable. Each evening after the last conference we have a grand time wandering from one bull session to another. Every room may be a private room, but no rooms are kept private.

We all know what it's like. And we *do* have a good time. But none of us come away with the feeling that we've made a good retreat. We have just a little sense of frustration. Perhaps also a twinge of conscience that it was all a waste of time. We could have had an enjoyable time with our fellow priests at 40 hours or Confirmation.

The root of the trouble lies in one word—*SILENCE*. Or rather, the lack of it. That magic quality of silence will make a retreat successful; the lack of it will most surely spoil it.

This isn't something we priests don't know. We understand what the spiritual writers say about silence during retreat. We agree with our retreat master when he tells us the need for silence. We even exhort our parishioners on days of parish recollection to spend the day without talking.

The thing is, we've pretty well given up trying to make our diocesan retreats to be silent ones. "After all, you can't dam the flood all by yourself."

Even the Bishop discreetly closes his eyes and ears. He contents himself with a tongue-in-cheek exhortation to silence before the first conference. Then he hopes that the fact of his presence, and the power of his good example will keep the bull sessions from becoming too loud and boisterous.

After all, as one Bishop put it, "the reunion of so many after one and possibly two years, and the consequent occasion of communicating so many events and occurrences in the parish, in the Diocese, etc. . . . ." makes conversation understandable, if not excusable.

Yet most priests, I think, feel dissatisfied with themselves after such a retreat. They really *wanted* to examine themselves and discover their failings. They really *wanted* to devote time and thought to learning how once again to meditate. They just never got the chance. The days went by, and they just were never alone long enough, nor in enough silence to be able to think and talk to God.

Perhaps the thing to do about the diocesan retreats is accept the status quo and, like the Bishops, console ourselves that at least the companionship of priests has some therapeutic value. Small comfort but at least some comfort.

Something else, though, *can* be done. And this I recommend to the

oughtful consideration of every ncere priest. That "something se" is this—one can always make closed retreat at a retreat house t up for that purpose.

To be sure, we can still "take in" e common, diocesan retreat as er schedule if we want. To avoid might make us suspect. But we n also make arrangements to at- nd a retreat in some regular re- eat house where silence is de- anded under pain of being sent me.

The priest who breaks away and akes such a retreat will after- ards rejoice that he did. He will nd a peace of soul and consolation spirit he has not experienced nce his days in the seminary.

Objections can be raised, of urse. A pastor will say that he's o busy to be gone for two re- eats. Or, he will say, the only ailable retreat house is too far way. He might even defend him- lf by saying that his friends ould accuse him of trying to be "pious." (A terrible sin!) God forbid that anyone should excuse himself on the grounds that a second retreat is "too expensive."

But really I think all these objections can be answered by the simple observation: "It just depends on how important you think a good retreat is."

Most of us find time, no matter how busy, for a vacation. Which is as it should be. All of us make time for at least one retreat. Surely, four or five days spent for such a cause will draw dividends of blessing and increased spiritual influence that will make those days to have been well spent.

Think it over. Try it at least once. Basically, it is only your own experience that will convince you. Take the advice you give your parishioners and "set aside a few days of the year for God."

Where there's a will, there's a way. Develop the will, and you'll find a way.

●

enjamin Franklin's Epitaph

BENJAMIN Franklin wrote the following epitaph for his own tomb: "The body of Benjamin Franklin, Printer, Like the Cover of an Old Book, Its Contents Torn Out and Stripped of Its Lettering and Gilding, Lies Here, Food for Worms. Yet the Work Itself shall not be Lost; for it will, as He Believed, Appear once More in a New and More Beautiful Edition, Corrected and Amended by The Author."

"Population Explosion" Again!

William Allen, C.J.D.

IT seems that the big problem, theoretically, in Moral today is control of births, if we agree with population experts. How is that going to affect our theology of marital relations? What is our answer as Catholics? Is it still complete abstinence or the Rhythm?

Experts on the subject thrash out out the pros and the cons concluding always with the truism: better distribution of the goods of this world would solve the problem; or again, things will level themselves off as in the past, etc. The rest of us simply wonder as to the basic truth and the inherent danger in all this. Recently, I chanced to read something written by Father Lucius F. Cervantes, S. J. PH. D., apropos of his recent work "And God Made Man" (Henry Regnery Co., Chicago, 1959). Father Cervantes enjoys prestige as a fine writer in the fields of Social Science and Economics. Amongst other remarks, he has this: "is there any possibility that at some not-too-remote date, population may become a serious social embarrassment? To this question, I believe that every serious investigator would have to answer in the affirmative. Under such circumstances, would not the natural law still demand that a couple use all reasonable means *not* to have more children than they can reasonably rear? Would not the roles of husband and wife be much different in rural America of yesterday, where the average number of children borne was eight, in comparison with an electronic-atomic hypothetically-overpopulous America of tomorrow where the circumstantially practical ideal fertility, even for the most devout Catholic, may become two or three? . . . Now that modern science has demoted the physicality of man's muscles and woman's maternity, will not greater accent have to be placed upon a couple's *spiritual* and *Intellectual* rather than *biological* creativity?"

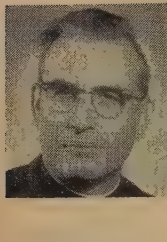
Again, "Since Christianity in general and the Papal program in particular distinguish between the relationship of husband and wife as members of an authoritarian *domestic society* ("Let wives be subject to their husbands as to the Lord . . . the husband has not authority over his body but the wife") . . . . and husband and wife as members of a non-authoritarian *domestic community*, would not

ch a new family pattern have to
ress more of the equalitarian, *in-*
rpersonal aspects of the husband-
ife relationships? Granted that
odern science, especially medi-
ne, has brought it about that
omen will spend less of a percent-
ge of their lives in specifically do-
estic functions, will not practical-
all fields have to be opened to
omen as well as to men?" Is there
change in the offing in our ap-
oach to the moral of marriage?
It is possible that greater re-
ourse must be had to a scientific-
ly-fortified Rhythm plan of fertil-
y control . . . (granted the above
ypothesis realizes itself). It is
ore than likely, in such circum-
ances, that men and women will
e considered human beings first
nd as members of a particular sex
cond. Fr. Cervantes goes on to
y "I submit that whether or not
verpopulation becomes a serious
roblem (and the fact that now
o out of three persons in the
orld are malnourished indicates
e situation is not out of the range
probability), the papal program
ng ago has taken the social evo-
tion of male-female roles for
anted. It is the general, Catholic
iblic that has not. And that could
ell be the fault of us priests."
In closing his remarks, Fr. Cer-
ntes makes the point that Pius
II spoke about the primary office of matrimony being the *service of life* . . . but the Pope added: "on the other hand, the Church knows how to consider, with sympathy and understanding, the real difficulties of the married state in our day. Therefore, in our last allocution on conjugal morality, we affirmed the legitimacy and, at the same time, the limits—in truth very wide—of a regulation of offspring which, unlike the so called "birth control," is compatible with the Law of God. One may even hope (but in this matter the Church naturally leaves the judgment to medical science) that science will succeed in providing this licit method with a sufficiently secure basis. The most recent information seems to confirm such a hope." (Pope Pius XII, Nov. 26, 1951).

From the remarks of this distinguished scholar, we cannot deny that marriage is about to be recast from social trends. While we can never abdicate our theological positions about the true ends of marriage, there is, no doubt, some development to be expected about the interpersonal relationship of man and woman in that domestic community. With progress in medical science on the point of population control, we may see the solution to weighty problems and these problems weigh heavily socially and personally today.

●

It isn't your position that makes you happy or unhappy; it's your disposition.



WILLIAM ALLEN, C.J.D.

QUID IN CASU?

When may we say the Nuptial Mass?

The Nuptial Mass has been given a higher rank: it is now a votive Mass of the 2nd class. This Mass may be celebrated on all days except Sundays; on liturgical days of the 2nd, 3rd, 4th class the Nuptial Mass may be given preference, if it is so desired. It is understood that the Nuptial Mass is forbidden on feasts of the 1st class. When the Nuptial Mass is forbidden but not the Nuptial Blessing, the Mass of the Office of the day is said to whose oration is added under one conclusion, the oration of the Nuptial Mass.

About the Nuptial Blessing, let us remember some things new:

1. The Nuptial Blessing is inseparable from the Mass and cannot be given outside the Mass except by Apostolic Indult. If this is invoked, then, the correct formula is found in the Ritual tit. VIII, cap. III.
2. Only the celebrant of the Mass may give it.
3. If both parties are present, then, the blessing may be given. If one of the parties has received it, then it is omitted. If it is custom that when the man alone has received it, to still give it to the woman, then, this custom is to be kept.
4. During the last three days of Holy Week, and on All Souls Day, the Nuptial Mass, Blessing and even commemoration are prohibited.

✦

What is the correct procedure for the purifying of the communion plate? Also may we remove the cover and the lid of the ciborium at the one same time?

We must purify the communion paten into the chalice and *not* into the ciborium. Before purification, it should rest on the corporal. It is not permitted to remove the lid and the cover from the ciborium at the same time: first we remove the veil, then the lid. One can agree with this readily for otherwise there would be danger of upsetting the ciborium.

✦

Just where do we insert the new invocation in the Divine Praises?

The official document places the new invocation "Blessed be His Most Precious Blood" after the invocation "Blessed be His Most Sacred Heart."

✦

Must we recite the Confiteor three times when administering the Last Sacraments? once for Viaticum, once for Extreme Unction and lastly for the Last Blessing?

The Sacred Congregation on Oct 30, 1953 declared that once would

e sufficient for its recitation when ıe Last Sacraments are being con-rred.

✦

rebuilt my church and during the work I held Mass in a parish hall not too far from the old church and on the church's grounds. I transferred the Stations of the Cross to this temporary church. Must they be newly erected when I open the new Church? I also substituted a few new crosses above the picture of the station. Do these need a special blessing?

ermeersch in his third volume n. 644) tells us that the Indul-ences are attached to the wood osses and that the Indulgences e not lost if a few of the crosses e renewed as long as this would e less than half the number. He so maintains that a transfer of the ations from one place to another the same church would not fect the Indulgences and neither ould a "temprary remotio." I ink that your Indulgences are nharmed on both scores: you re-oved them to another place of e same church (property) and esides the removal was only tem-orary from the start.

✦

When the new rubrics of 1961 *appeared there was a discussion as to whether Laudes could be anticipated in recitatione privata. There was a strong current of opinion for the affirmative. Some tell me that this has been revoked.*

It is true that many solid reviews for ecclesiastics did come out in favor of anticipation for private recitation. However, on Dec. 28, 1960 the Sacred Congregation of Rites ruled to the contrary so that at present there is no room for further doubt: it is not permitted to anticipate Laudes even in private recitation.

✦

What about the new pills on the market which impede ovulation and are thus an effective means of birth control? I have read conflicting views. What is the general argument wither pro or con?

It is extremely difficult to elaborate on such a subject in the ordinary question-answer column. We will try to delve deeper into the difficulty.

It seems that the new pills synthetically contain what Nature gives to the mother immediately after conception and during the period of breast-feeding after birth. The effect produced is a cessation of ovulation temporarily. Some new pills (progestogenae) have that one and only one effect. Others (hesperidin) have varied effects amongst them the ceasing of ovulation. There are doctors who hold that the progestogenae effect sterility not only by making ovulation cease but also by inhibiting any lodging of the egg in the womb and furthermore, it will inhibit the passage of the sperm into the cervix.

No matter what way you consid-

er the new pills you are face to face with temporary sterility as one of the effects. The pills do take away for a time the capacity of the woman to conceive. From this ill effect will come the moral difficulty. What will justify this loss of ability to conceive? Most of those who use such pills will do so from an immoral intent, namely, to avoid conception. This is their goal, what they directly intend and hence, it will be a form of birth control and sinful. In the rare case, these pills will be used for some other intent and purpose. The pills will produce temporary sterility, but this will be a secondary and only-permitted effect. For example, some doctors will use these pills to cure or help cure diseases of the womb or of the entire body. Temporary suspension of the ovulation in the woman would aid the doctor in his treatment. It is evident that the motive and the goal are entirely moral and that the temporary sterility is a secondary effect of the prescribed treatment, and that it is not through or by means of the sterility that the cure is effected.

To rightly appraise this last condition, namely, that the cure must not be affected by or through the sterility, is the source of much worry. Some examples might help. It is known that castration in a man and the ceasing of ovulation in a woman might help in the fight against cancer. The principle of "totaliatis" would prevail. Man may sacrifice part to save the entire body. This is without doubt justified.

What about the argument that the sacrificing of the capacity to conceive sometimes cures mental troubles? This woman is seriously upset because of fear of conceiving; if this mental block can be removed (this fear of pregnancy), then the woman will be cured mentally, and can use the generative faculty without the burden of child-rearing. This would amount to a direct sterilization for the purpose of safe birth control and consequent mental improvement. This sterilization would be illicit—it is the means, the direct means to an end, in itself evil in casu. The sterilization is not only something permitted but something use for an end evil in se.

In the case of such pills we must have recourse to the application of the principle of an act with a double effect, one good, one evil, with particular care applied to the condition which warns us that the evil effect must only be permitted and that the good must never come through the evil but rather that the two be simultaneously experienced.

Another case that is included in the discussion on "birth control" pills is the following: some doctors think that when ovulation occurs after the 18th of the month that this denoted an imbalance in the hormone system of the body and that this can be corrected by the taking of the new pills; i.e. the chemical equilibrium of the body can be restored. What of this? Some moralists forbid the practice on the score that the restoration of the chemical equilibrium is not that important to justify the temporarily induced sterility and besides, this equilibrium can be restored by the

dministration of other pills which o not induce sterility.

✦

Vhat lessons in dogmatic theology could be deduced from the parable of the Prodigal Son? We are acquainted with the oft-repeated one of the mercy of God. What others might be had?

he mercy of God is resplendent in ie Prodigal Son and his reception ack home. If we wish to go deepr into this lesson we could see how od insists in His solicitude for inners. That God is rather a ather than just a mere Shepherd r Housekeeper. The parable stresses the constant and universal salific will of God—that men at all imes have access to heaven for heir cooperation with God's grace, ut this cooperation must be a concious act on the part of man. Then oo, in the parable, we are taught mplicitly that all men must aplaud the universal salvific will of od and that we must not take it adly when God receives sinners nto His paternal mansions. Jesus pent His days and nights for that ne purpose—the conversion of sinners.

Today, we could well ponder the ther hidden lessons: that we must ot merely sit and wait for sinners o return; we must seek them out nd our attitude must not be one f aloofness but rather one of welcoming friendlines if we are to mitate the Master. Lastly, we must emember that if we do succeed vith the sinner, it is because God as already visited him with His race and that we must not be ashamed or embarrassed to be seen or heard or to consort with sinners for the purpose of converting them. This is inspiring for the lay apostle today.

✦

We are in the whirl of fund-raising campaigns with their usual pressures and high-powered salesmanship. I wonder what your reaction is to all this? I feel that the spiritual aspect of the church is being beclouded and that many of the Faith shudder at the methods we seem to approve of in this modern age. Quid?

There has been a rash of fund-raising professional companies springing up in the last ten years. Certainly in the United States we have accepted them as fulfilling a definite function in the administration of the Church, judging from the number of dioceses that have employed them. The Osservatore Romano commented favorably on the principle and the work accomplished by them. What has been accomplished? Financially, everywhere, to read the results, one would say the campaigns have been extremely successful. There is no doubt that they have driven home to the average Catholic a sense of his responsibility in supporting the Church and how vast and varied is her program. A spirit of generosity has been instilled in most cases and God has taken a place in the family budget. Strangely enough, it has been remarked that a good many lapsed Catholics suddenly reappeared and did their share, perhaps from a sense of guilt they wished

to make amends in a financial way!

On the other side, there is hardly a parish wherein these campaigns did not arouse a considerable amount of opposition based on these grounds: why should it be necessary to have a commercial firm come in and do this work and be richly rewarded when the people themselves could have done just as well? Some objected to the means used as being unworthy of religion while others maintained that it was out and out immoral to apply moral pressure to force the support of the church. From a recent canvas, these objections have been almost universal. The temper of some Catholics hit a high pitch in many many instances. Even in England the same has been true so that one author could write: "the parish priest soon realizes that a tornado of unusual proportions had been unloosed. This is something different from any other scheme that has ever been tried; not even the most successful mission has succeeded in rousing such emotions." (*Clergy Review,* March 1961.).

Perhaps the worst indictment against such flamboyant campaigns lies in their worldly approach to the parishioner. He is, most of the time, button-holed and pressured into making his contribution and his act is most likely to be an impulsive act of a trapped victim. He will fear the stigma if he does not come through with flying colors and he will suffer humiliating comparisons if he does not outdo or equal his neighbor, etc. It is to be wondered at if such donations are of the heart and the mind? have they any spiritual significance? are such donations a response of the parishioner to his Mother, the Church? What we need is not a shot-in-the-arm method for financial contributions; rather we need to awaken in our Catholic people a sense of their responsibility toward the Mystical Body of Christ, the Church and the significance of their financial response to the Church. We must avoid any loss of confidence on the part of the laity in the unworldliness of the clergy, the church, the administration of the Church and let us not sell the Church in much the same way as the milkman does his product or we will make just about the same impact upon the people.

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The tithe campaign runs along he same lines to a certain extent. t has a Scriptural background in hat the Old Testament affirms its xistence amongst the Chosen Peo- le. It has never been made part f ecclesiastical law and if it is in- oked, it must be on a *voluntary asis* since that is the accepted node of supporting American par- shes. If this is agreed to and fur- hermore, if it is understood that to ithe is the *ideal* manner of sup- porting one's church but that this vill not be imposed by any pres- ured methods and no retaliatory neans will follow its refusal, then, he tithe method is something to e encouraged. What we have to ear most from all these campaigns s an embittered, disillusioned, hu- niliated parishioner who stands ghast at the inroads the world has nade into religion.

✦

Iow sick does a person have to be to fall under the category of 'infirmi' and take advantage of Sacra Communio and thus take anything he pleases to drink (except alcohol) before Communion and be free to take medicines anytime before Communion?

Vhen the Eucharistic Fast was irst relaxed in favor of the infirm, here was required from their part notable inconvenience relatively o the observance of the normal fast o justify the application of the rivilege. Then came the new re- laxation with no conditions attached. The common opinion today is that no such notable inconvenience is required from the part of the sick person vis a vis the Eucharistic Fast to be eligible for the concession. The fact that he is sick is sufficient, and that his sickness makes it inconvenient for him, though not necessarily to a serious degree, to observe the fast for Communion.

✦

What is the nature and the gravity of the precept of adding water to the wine before the offertory of the Mass?

Canon 814 commands that the Sacrifice of the Mass be offered with bread and wine and to the wine "modicissima" water be added. It is commonly agreed that the precept of adding water is an ecclesiastical one only. It is true that the Council of Trent did decree anathema anyone who would hold that water was not to be mixed with the wine in offering the chalice because this was contrary to Christ's institution (Sess. XXII, c.9). But this in no way imposes belief that the mixing is de lege divina.

(PASTORAL LIFE invites its readers to submit questions for solution concerning Canon Law, liturgy and all branches of Sacred Theology. Names and addresses will be witheld. Personal replies on request only. Write to: The Editor PASTORAL LIFE, St. Paul Monastery, Canfield, Ohio).

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Our thoughts are a truer measure of self, than our words or actions are.

T. C. SIEKMANN

PASTORAL REFLECTIONS

SETTING FOR PRAYER

PRAYER is a spiritual exercise. It requires the raising of the mind and heart to God. It means passing into another atmosphere, into a different world. Even though we may advocate and try personally to make of our work a constant prayer, we have to be realistic enough to know that even that sort of prayer needs the proper atmosphere. The great advocates of Ora et Labora are after all men who live within a cloister. It is admittedly difficult to pray anywhere, and extremely difficult to pray in the atmosphere of tension in which many priests must live.

You have heard it said that the church is the proper place for the priest's prayer, and whenever this suggestion comes from those high in spiritual command we understand what they mean, and we agree that the church is ordinarily the best place we can find for prayer. The church is certainly an excellent place in which to pray publicly, corporately, liturgically. Certainly the crescendo of the community at corporate prayer is a stirring experience. No question about that.

But as for private prayer, the church is not always, for every individual, the best place to pray. Even the presence of Christ in the Eucharist may not compensate for the lack of privacy, the exposure to the curious, the empty spaciousness of the vacant church. Many a priest, I fear, is deterred from lengthy prayer in the church, just because he feels embarrassed to be seen by the sisters, by the school children, by the straggling devout. No matter what you may say about the good example given, or the leadership the priest is offering by way of private prayer, the fact remains that when a priest wants to pray, he finds giving good example farthest from his mind. He wants to be alone with God. In fact, if he has to pray thus exposed, he will in his human embarrassment often shorten or omit his private prayer.

And yet, a priest does have to find refuge from the tensions of his work day, in order to find peace with God in prayer. Where can he go?

Sometimes the sacristy is so situated that it will give the needed privacy, and yet be close to the Blessed Sacrament. But this arrangement will necessitate a reasonably comfortable chair, a kneeler of functional dimensions and usability, proper lighting for what reading may be done, heat in winter, reasonable coolness in summer, and the like. While the church and sacristy might be theoretically good places for prayer, often by reason of local circumstances, they are not so good. For reasons of security in

me neighborhoods, the sacristy ıst be kept closed and stuffy and cked. In some parishes it is pro- ɔitive to heat a monstrous church roughout the day at a livable mperature in winter, or keep the conditioning on all day in sum- er. A stuffy, or cold, or hot sac- ty, or a frigid church, or swelter- g hot church is scarcely condu- ve to placid meditation.

Granted, provision could in ny instances be made for an at- ɔsphere of prayer. Maybe a small ater in the sacristy, maybe a unit conditioner, maybe some minor ıovation in construction. Certain- such expense would not be wast- , if it enabled a priest to pray, d thus become a better priest for people.

Most of us priests would find it ssible to pray if we had some table place in which to pray, d in the interest of prayer we ght to provide the suitable place which to pray. We ought to have e greatest respect for the Mothers ɔvincial who rather insist that ir sisters be provided with a apel in the parishes they serve. these sisters are to lead a life of ayer, then the physical set-up for ayer should be such that it is con- cive to prayer.

Although domestic chapels for e diocesan clergy are not yet in gue, they would be a tremendous ssing, and would do much to e the spirituality of the modern esthood. If the busy pastor or istant could retire into the pri- cy of a properly appointed apel in the rectory and there pur- e in peace and solitude his com- munion with God, he would be a better priest. He may hesitate to go over to the big church, and be the object of remarks no matter how favorable, or to put up with the admitted inconveniences of the church. But in a little chapel in the house he would pray and grow in a life of prayer.

In many of the older rectories with rooms to spare, one might very easily adapt one room for use as an oratory. If present legislation or custom withholds the Blessed Sacrament, then even despite that supreme loss one might still find a special oratory conducive to prayer. It would be heartening to see a trend towards rectory chapels, with the Blessed Sacrament reserved, with provision for guest priests to say Mass without disturbing the schedule in the church, but mainly to have a suitable place where the priests could pray at peace with their God. It would do much to revitalize the spirituality of the modern priest.

Perhaps when all is said and done the most practical thing to do right here and now is to fix up some place in the sacristy where we can be close to God, alone with God, and make our prayer in peace. This will be utilizing the church, and the Blessed Sacrament. If the setting is not suitable, then make it suitable, by heating or cooling, or lightng, or whatever else may be necessary to have a setting conducive to prayer. We just as well admit it, that if we do not have a suitable place in which to pray we will find it almost impossible to pray. The proper setting will make prayer all the more possible and fruitful.

BOOK-REVIEW SELECTIONS

FREEDOM, GRACE, AND DESTINY, Three Chapters in the Interpretation of Existence, Romano Guardini. Pantheon 210 pp. $4.00.

Romano Guardini, the celebrated German with an Italian name, is one of the great humanists living in our inhuman times. He was born in Verona in 1885. His father, who was in the diplomatic service, was sent to Munich when Romano was a year old. The boy grew up in that city and eventually went to Tulingen University. After studying theology at Freiburg, Guardini was ordained a priest in 1912 and elected to become a German citizen at about the same time. Soon afterward he found his adopted country at war with the land of his birth. To soften the conflict of his conscience he recalls: "The only thing that kept me from schizophrenia was the realization that the age of petty nationalism is coming to its climax and has outlived itself. Germany and Italy are to me but two aspects of a higher reality which is Europe." And admirable statement, but surely not applicable.

But to come to the book. Here Msgr. Guardini probes deeply into the meaning of freedom, grace, and destiny: three concepts which are fundamental to an understanding not only of Christianity, but of all religion. In masterly and objective fashion the three distinct but nevertheless interrelated ideas are explored in the light of common experience, establishing their validity and significance, and pointing to curious false notions which have prevailed in the course of history. The author then considers these concepts in terms of Christian revelation, showing how the latter complements and explain reason and history, without dissipating the veil of mystery which is destined to surround all utimate things.

The volume concludes with this sentence of St. Paul, which we frequently love to quote: "For we are saved by hope. But hope that is seen, is not hope. For what a man sees, why does he hope for it? But if we hope for that which we see not, we wait for it with patience." (Rom. 8, 24-25).

J. M. Lelen, Ph. D
Glendale, Ohio.

CHRISTIAN PHILOSOPHY AND INTELLECTUAL FREEDOM, by Dr. Albert F. Kaiser, C.PP.S., Ph. D

Dr. Pegis' published lecture on Christian Philosophy and Intellectual Freedom came to me one morning and its attractive format, its clear message and profound plea for order and Christian orientation glued me to my chair for three hours at a sitting. I enjoyed a very informative and interesting mental feast. The part on pseudo-intellectualism was somewhat elusive and more difficult to comprehend. I saw John Dewey in more comprehensive light and was amazed to discover that Education a Five Foot Shelf of heterogenous literature was even less consistent with the whole of life than is permissive educ

n. And I'm inclined to think that even permissive education was far more efully and completely planned—that h were from the beginning engulfed the same basic error—a blind spot for ristain teaching and philosophy. Today Dewey contingent dabbles in sociol- and psychiatry as Adler dabbled in a rely intellectual esoteric world of the nd. The natural law and divine revel- on has no place in either system. wey made education easy, practical, litarian, materialistic. Adler ethereal- d and esotericized it. Dewey tied edu- ion to the earth but Adler hitched it a star.

Christian philosophy has no place in ner except by indirection or pure acci- nt. Dewey planned for a quasi-socialist nmunity; whereas Adler planned an ellectual and purely natural paradise, nilar to the Platonic model. Both are nted away from the supernatural. The e tends to earth-grubbing; the other to r gazing.—

Albert F. Kaiser, C.PP.S., Ph. D., San Pierre, Indiana.

ORLD CATHOLICISM TODAY, by Joseph Folliet, translated by Edmond Bonin. Newman. 180 pp. $3.25.

informative and timely book that rits a wide circulation among our y to make them ever more conscious their apostolic mission in cooperation h the clergy. And how thought-pro- king for our young men in the Semin- are those pages describing the rch of Contemporary Catholicism oughout the world with its halts and in its bold forward moves! The Lay ostolate is personified, and among stimulating examples are included well-known intellectuals converted to the Catholic Church.

In this magnificent statistical survey of Contemporary Catholicism, Catholics will find an invitation to examine their conscience for any failures and the remedy. Specifically, perhaps greater efforts should be made in our schools to form highly dedicated leaders in the Lay Apostolate, particularly among the working masses—leaders in the saintly image of a Frederic Ozanam. On the other hand I regret the omission by the author of the marvelous evolution of the Catholic Press during the past decades in France, for instance, or in the United States.

The book is a vibrant call to some Catholics to come out of the shell of self-satisfaction and go forth into the field of Catholic Action in all its branches. As the noted sociologist wisely reemphasizes, the action must adapt itself to the milieu where it functions but never depart from its goal of conquering the world to Christ: "Restaurare omnia in Christo." In the current political slogan, this is not the "new frontier," but the old one traced out for us by Christ Himself and which we must reach and ever extend: "Go therefore and make disciples of all nations."

From a remarkable chapter in the book, "Spirituality of Contemporary Catholicism," we learn that all our social activities cannot bear fruit unless they emanate from a deep spiritual life on our own part as from their supplying source. In other words, if we are not saints we are useless—a hard reality which Dr. Folliet expresses in hard words: "For Christ's disciple it is either holiness or treason. Let him choose."

In short, the whole inspiring book is a reminder of our Christian vocation

which is our sanctification and which we are duty-bound to communicate to others. But how can we give what we have not?—

Rev. Henri Blanc,
Asheville, N. C.

DISPUTED QUESTIONS, by Thomas Merton. Farrar, Straus & Cudahy. 297 pp. $3.95.

Not Merton, but another Thomas wrote that the most perfect thing in all nature is "persona"; in the same breath Aquinas proves that a person's intelligibility is what raises him above the rest of creation. "Disputed Questions" does not infer that Father Merton is trying to support lethal arguments against imaginary opponents or to convince susceptible readers. Instead, underlining significantly the Thomistic concept of personality, he wants us to stand on our own feet and think for ourself, being cognizant of the inner worth of self and neighbor in the image of Christ. Nor are his opponents a figment of the imagination: Pasternak's liberty and originality of spirit studied here are as much the anti-thesis of the reality of individual torpor in a materialistic democracy as of the mass submersion of the individual in the interests of the Communist state. Despite the Pasternak whirlwind, he and such other subjects as Mt. Athos and The Power and Meaning of Love are provocative not in a controversial sense, but due to the "new light (they shed) on the spiritual life in general, if not on modern life in particular." God's in His heaven, all's right with the world becomes a shallow, quasi-spiritual excuse for personal passivity, unless we put God back in the world, beginning with the souls of men. Substantial appeal, alert and deepe thought . . . suffice it to say, authored b Thomas Merton.

Damien F. McDonough, S.S.

SEEKING THE KINGDOM, A Guide t Christian Living. Edited by Reginal Masterson, O. P. Herder. 306 pp $5.25.

"Spirituality for All" was the title unde which the presently-incorporated serie of articles ran in the Thomistic quarter ly, **Cross & Crown.** With the addition o a few more essays the editor has fulfille a threefold intent: 1) to point up the vita necessity of living the life of grace an the sacramental means to protect and in crease this life; 2) to explain the influ ence of faith, hope and charity in th soul's search for divine values; 3) to em phasize the real meaning of happines . . . possessing that good which alon leaves nothing to be desired—Infinit Good.

The thirteen Dominican contributor expertly dispose the reader to achiev some form and degree of ascetical proff ciency. For those ever faithful to religi ous practices, the Friars have freshene two correlative themes of the spiritua life: its motivator, the Kingdom of God which though basic in concept should b uppermost in mind; its motivation, being perfect as the Heavenly Father perfect. Self-love and inordinate attach ment to created goods are singled ou as persistent enemies to holiness. Prac tically, a reasonable concern for earthl goods is conceded, but we ought to ac at all times as borrowers, not as propriet ors.

Earthly exposition and easy readin will stand profitably high with the laity

the same token the book makes an cellent primer for ascetical theology. is truly a Christian guide for seekers the Kingdom of God and doers of His ill.—

Rev. G. D. Scafati,
Inwood, N. Y.

MBOLS IN THE CHURCH, by A. Croft and C. Van Treeck. Bruce. 111 pp. $3.00.

mbolism basically combines an ab- act idea with some sort of visible n. The two may or may not be intrin- ally connected, but the sign is so re- ed to the idea, that when we see the e we are reminded of the other. This ok concerns the use of symbols in litur- al art.

Within the past twenty-five years ny of us have been spoiled by an in- asingly fruitful presentation of liturgi- symbols from a vast variety of rces. The rising influence of the so- led "Liturgical movement" brought th it a highly developed degree of li- gical art. Between the criticism of the or and the progression of the good, ch of our modern taste in liturgical was formed. The basic symbols pre- ted in this book, while no doubt well ceptable a generation or two ago, ve much to be desired today. They are sented with a certain heaviness of nd, somehow out of harmony with the ritual concepts they often represent. Symbols give to liturgical objects, stments, chalices, even Churches, a coration in keeping with their charac- . Hence they should have a certain in- pendent value for their beauty. These ne symbols also suggest the truths of e faith to everyone who views them. us they also have a value of communi- cation. As a primer this book well identi- fies the truth or the person each symbol represents. As an artful representation of symbols it would have its greatest value several generations ago.—

Rev. Merwyn F. Nuxoll,
Ommet, Idaho.

NOW! by Father M. Raymond, O.S.C.O. Bruce. 184 pp. $4.25.

Christ is the Eternal Now: He is, He was, He will be. He is the Perennial Present. But we, human beings cannot even afford to use the word Now as a present term. We utter it and it is already past. Not single of minute of time is our own. The only gift which we possess is to accept and accomplish the Will of God now and always, yes, during that infinitesimally small Now which we so strongly utter.

The whole subject is a thorny one; yet it is one that must be grasped. For, upon its being understood and lived depends not only man's happiness in time, but for all eternity. In fact it is life and it is love; it is everything good, true and beautiful. It is the very breath of man's being. It is the only true important thing in existence—God's Will for us.

As for learning what is the Will of God for us, that can be done only by God Himself. For He alone is cognizant of His plan for each individual, and He alone know how such ordinary clay fits into that eternal blueprint. So let us not carry coals to Newcastle. Simply, plainly, lovingly, let us accept the Will of God always, everywhere with "the mind of our heart" (**mente cordis**) as said our Blessed Mother in her **Magnificat.** I tell you, this book restates this great truth superbly.

THE FATHERS AND DOCTORS OF THE CHURCH, by Father Ernest Simmons. Bruce. 296 pp. $4.00.

Father Simmons is the editor of "The Covington Messenger" in New Zealand. Leave it to an editor to know how to serve mental and spiritual food pleasantly and solidly to his readers! He loves the Fathers and Doctors of the Church, and so do I, and so should you, for they are the Teachers of the Church. My two favored ones are St. Alphonsus and St. Bellarmine. The former because he is the only one who according to Rome can always be accepted and adopted and followed; Bellarmine because he is the only man who has succeeded in explaining and unfolding the Psalms. As an ex-editor I congratulate editor Simmons for his work well done—so instructive and so interesting that it will satisfy any lover of knowledge.—

J. M. Lelen, Ph. D., Glendale, Ohio.

THE SPLENDOR OF PENTECOST, by Dom E. Flicoteaux, O. S. B., translated by Mary Louise Helmer. Helicon Press. 112 pp $3.50.

In this little book Dom Flicoteaux concerns himself with that aspect of the Great Mystery of Christ which we may call the mystery of Pentecost. Pius XII reminded us that "each mystery brings its own special grace for our salvation" (Mediator Dei, NCWC No. 165). This book of short chapters explains extenstively those graces available to the faithful during the after-Easter period of Pentecost. The author gives a full commentary on the preparatory liturgy of Ascension Thursday. The rich "meat" is found in the second part, which deals with the power of Pentecost itself: historically, theologically and sacramentally. In the third part the author speaks of the Sundays after Pentecost, concluding his book with a beautiful chapter on the holiness of the Church and devotion to the Saints.

The book itself has a marvelous unity. While the author admits Easter, Ascension and Pentecost unite liturgically in the Paschal Mystery, he chooses to bring into relief "the summit of all good . . . the center of all solemnities" (St. John Chrysostom), Pentecost. Throughout we are led to contemplate the mystical workings of Christ, in history and in mystery. Now Christ works through His Spirit. As Christ took our human nature into the home of God at the Ascension so he sent the Holy Spirit to dwell in us, His Church, on Pentecost. Dom Flicoteaux strives to bring our minds into accord with the mind of the Church, thereby enabling us to cooperate intelligently with the inner workings of the indwelling Spirit. His method is to comment on the passages of Sacred Scripture as chosen and arranged by the Church in that period of the liturgical year immediately following Easter Week.

This is a book which calls for re-reading. It is a book which could be used in conjunction with a missal. It is a treasury of commentary on epistles, gospels, collects, versicles, and antiphons. By comparison, we may say that it is more studious, critical and concise than Dom Marmion's meditations on Christ in his Mysteries.

Nevertheless, there are a few irritating shortcomings. The many notes are placed in the back of the book, chapter by chapter, rather than at the bottom of the page. There is no index. Frequent Latin phrases (not all of which are translated) might irk lay readers. We would prefer to read "Low Sunday" in place of "Whit

ıdy," and "Holy Spirit" in place of ɔly Ghost."). On p. 48 we read: "The demption is not a continuous work." stinctions might be in order: objective lemption, concedo; subjective redemp-n, nego. Oddly, John 12:32 is taken refer to the Ascension rather than the cifixion. But most surprising of all is read on p. 78: "If it is true that the ly Ghost is the soul of the Church, it ı very well be said that the Church s born on the day of Pentecost." And s despite a note referring to Leo II's and Pius XII's statements on these ɔ points!

This slim volume is worth the read-. Though because of the poor arrange-nt and lack of index, it is not a handy erence work.—

Rev. Raymond Berthiaume,
Spruce Pine, N. C.

LETTERS

(Continued from page 2)

ıce the cause of the Church and the vation of souls.

We are quite aware that the problem late vocations is not yet acutely felt the Bishops of your country. But you, ur Eminence, have taken a longer w and have not hesitated to take on yourself the expense of building a college of this kind, which you hope to erect this year as the complement and crown of the many Seminaries your Archdiocese already possesses.

This decision of yours has given the greatest satisfaction to us here at the Congregation of Seminaries, where we are convinced that your project is wise and necessary and of the greatest importance for the further development of the Kingdom of God.

Other nations have already felt the need of establishing Institutes of this kind. Today more than in earlier times Our Lord is calling to the Priesthood many who are no longer young and who, because of their studies or background, cannot be sent at once to a Diocesan Seminary. On the other hand, such candidates cannot be allowed to begin Theology without a solid preparation in the Humanities and in Philosophy or without a period of probation and training in virtue, the only sound basis for all subsequent formation, whether spiritual or scientific.

The Seminary for Late Vocations will bridge this gap, which unfortunately has in the past proved impassable for not a few candidates, who, being unable to find the proper atmosphere for their development, have succumbed to the difficulties they had to face.

Your Eminence may rest assured that

●

hree Wonders in Heaven

WHEN I get to heaven, I shall see three wonders there—the first wonder will be to see many people there whom I did not expect to see; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all will be to find myself there.

—John Newton

this Sacred Congregation will follow with sympathetic interest the development of your project and will welcome news of its plans, programme, staff, etc., with a view to cooperating by offering suggestions based on our past experience, in order that this new Institute may from its very start be worthy of the noble purpose for which it is being founded.

In the meantime we shall pray earnestly that Our Lord may bless your generous efforts and great abundant graces to all who in any way collaborate with Your Eminence in putting your plans into practice.

With all good wishes, and looking forward to futher news from you, I remain,

Your Eminence's devoted brother in Christ—

Card. Pizzardo

ARE TEN MINUTES ENOUGH?

Dear Father Siekman:

I was surprised to find you advocating "minimum meditation" in your recent column, **Pastoral Reflections.** Father, I think you will find the majority of spiritual writers saying that a half hour is an absolute minimum. Others insist that an hour is necessary for those in the active life. St. Teresa and John of the Cross are much stronger than both of these.

Let us be honest. The priest who does not meditate for a half hour is going to suffer spiritually and souls will also be affected. I believe that the consensus of writers must be respected.

If we demand certain things from the laity, let us admit that certain things must be exacted from the clergy. Mental prayer is one of those requirements because the priest is called to high sanctity. Even if priests do not comply, let the columnist of clerical magazines not try to compromise.

I myself am a member of the "Sacerdotal Union of Daily Adoration" pledged to an hour of mental prayer before the Blessed Sacrament. There are hundreds of other priests doing the same. I say this to make the point that busy priests can meditate if they want. This is the largest parish of the Archdiocese; we have 4 priests for 15,000 people.

Please be assured that this is only constructive criticism. No doubt, you were trying to encourage meditation. Yet, any inkling that ten minutes is sufficient seems to be an error in view of all the Church encourages and writers counsel so strongly. Thank you for any consideration that you may give this matter.

Robert DeGrandis, S.S.J.
New Orleans, La.

A CLARIFICATION

Dear Father:

In your March-April issue of **PASTORAL LIFE** you printed a filler entitled "The Unique Fraternity" credited to Rev. Cyril V. Leach.

In all fairness the original author, although he is no longer with the brethren, should be given credit. Father Feeney, S. J. wrote these words as part of his essay "Evangeline" in the book "Fish on Friday," first published in 1935 (Sheed and Ward).

Rev. Charles M. Herbst, Pastor

Dear Editor:

The confusion regarding the author of that piece and how I happen to wrongfully to have gotten credit for it—seems to have stemmed from the fact that I have given several priest's retreats around the country; a souvenir card was

ed with the initials at the base of F.S.J.) to avoid attracting any attento the unfortunate Feeney case. on the reverse side of the card was found my name, and the fact that been the Retreat Master at Detroit, Crosse, Chicago—or wherever it was

n't blame you for printing that brief description of the priesthood—but not claim any identity with it.

(Rev.) Cyril V. Leach

Father:

ngratulations on the attractive and edited May-June issue! I am glad have introduced the section for letfrom your readers, as I am confident ill stimulate more interest in the zine.

am concerned about the decrease bout 9,000 converts during the past and I think it is necessary to keep ding away with ever increasing on the need of pastors to organize parishioners to go out after coninstead of waiting for prospects ng the doorbell. We have seen the al total rise from 121,950 in 1950 6,212 in 1959. It was in the fall of that the first diocesan-wide Crufor Souls was launched. We cannot e the conviction that the aggressive y of going out after converts, which ation Doorbell introduced into ands of parishes, had an appreciable influence in increasing the annual total of converts.

I hope Pastoral Life will encourage more pastors to enlist an ever increasing number of their parishioners in the active work of recruiting prospects for instruction in Inquiry Classes.

Rev. John A. O'Brien, Ph. D.,
Notre Dame, Indiana

ASTORAL LIFE invites its readers to ail themselves of this new department -priests. Address all communications The Editor PASTORAL LIFE, St. sound off their reactions, comments, just plain remarks on the articles in pages or any topic of interest to felul Monastery, Canfield, Ohio.

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